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The Missionary Work essential to the Development and Growth of the Christian Church.

A SERMON,

DELIVERED BEFORE THE

FOREIGN MISSIONARY SOCIETY

OF

NEW-YORK AND BROOKLYN,

ON SABBATH EVENINGS, NOVEMBER 6 and 20.

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WITH REPORTS OF COR. SECRETARY AND TREASURER.

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SERMON.

2 Cor. 9 : 6.

"But this I say, He which soweth sparingly shall reap also sparingly; and which soweth bountifully shall reap also bountifully."

This and the preceding chapter may be regarded as a missionary address from St. Paul to the Christians at Corinth. The feeble churches in Palestine were suffering greatly for want of assistance from abroad; and the Apostle pleads their claims with that tenderness of feeling, logical skill, and force of argument that characterize all his efforts in the service of his Master.

He commences by a touching allusion to the churches of Macedonia, that at the very time they were suffering persecution, their exceeding joy at the reception of the doctrines of the Gospel, prompts them, out of their extreme poverty, to show the riches of their liberality. Instead of excusing themselves on the ground of their present severe trials and pressing necessities, they urge St. Paul to take a liberal donation to the suffering saints in Judea. The Apostle then alludes to the eminence of those whom he addresses, in the various Christian graces, in faith, knowledge, eloquence, diligence in the discharge of Christian duties, in love for himself, and urges that the grace of charity be added to these; reminding them in language of exquisite beauty and irre-

sistible power, of the grace of Him who though he was rich in exhaustless treasures, yet for their sakes became poor, that through his poverty and sacrifices they might become rich in spiritual gifts and heavenly blessings. Reference is made to the divine estimate of the charity, measured not by the magnitude of the gift, but by the expression made of the feelings of the heart; to the rewards that God will bestow upon the benevolent in two worlds; to the joy lighted up in the hearts of the recipients of the bounty; to the reciprocal influence of liberality among the churches; and to the great vital principle, presented in our text, that each Christian will reap in exact proportion as he sows. He will reap in the satisfaction that his benevolent works will afford, in the development of his Christian principles, in ability to enter upon other extensive fields of usefulness, and in the approbation and rewards of heaven.

We propose, therefore, to elucidate and prove the proposition that

The missionary work is essential to the development and growth of the Christian Church.

Our arguments will be based upon the nature of Christianity; the laws of the human mind; the law of progress in the individual Christian character, and the periods of the greatest prosperity in the history of the Church.

I. What is Christianity? Objectively, we say, it is that system which comprises the doctrines and principles taught by Christ. Subjectively, it is that system of truth in the human soul working out its legitimate results. The Christianity that is in the world, that is real, vital, operative, is, in the followers of Christ, produced there by the light of Gospel truth, and the influences of the Holy Spirit. It is not simply a system of

abstract principles bound up in a volume or expressed in articles of faith, or unfolded in a Christian literature, or preached in sermons; but it is a living thing, taking hold of the affections of the heart, the faculties of the intellect, and the powers of the will, and constituting the Church, in the language of its Head, the salt of the earth, the light of the world. And when we come down to the substance of Christianity, as thus defined, and analyze it, we perceive that the missionary work, or the spirit of usefulness, or the outgoings of the soul in doing good to others, is one of its essential elements. It is not something superadded to a man's religion, something that he can cultivate or not cultivate without affecting the fundamental principles of his piety. This is one of the principles itself.

Here is a man who says, I believe in Christ as the Son of God. I accept his doctrines as true. I endeavor to live an honest and upright life, have made a public profession of my faith, and am endeavoring to save my soul. Very well, as far as it goes. But this is only a part of Christianity. This system enters the human soul to revolutionize it in all its departments, to search out and expel every selfish principle, to reproduce the moral image of God, to render the spirit God-like in character, purpose, and achievement. It rests satisfied with nothing short of this. And to be god-like, is obviously to have the principle of benevolence supreme upon the throne, a law that enlists all the faculties and powers in doing good to others. For the essence of Deity is given in the brief utterance, "God is love" All the other attributes exist for the development of this. Omnipotence creates worlds and systems, that channels may be opened through which the streams of benevolence may flow. Wisdom frames sentient creatures, that are capable of being the recip-

ients of the divine bounty. Holiness erects the great pillars of right and justice that sustain the manifestations of love. When Moses desired to see the glory of God, Jehovah complied with the request, by saying: "I will cause my goodness to pass before thee." This was the highest, most beautiful, most sublime manifestation of his glory. Wonderful displays of his power, the most dazzling exhibitions of the splendors of his being, would be nothing to this. And thus he has caused his glory to pass before successive generations of men. It shines in the sun, sparkles in every star, breathes in the air, waves in the forest, blooms in every flower, glistens in every gem, is heard in the ocean anthem and in the song of the bird, is felt in every pulsation of life, in every thrill of joy, in every gift from the infinite Father. Even our very knowledge of God's existence is derived through the operation of the great principle that we are considering. We travel up to his throne through the avenue that his benevolence has opened. We know God through his love, and viewing him through this medium, all the attributes seem glorious, and heaven and earth are bathed in the light of his benignant countenance.

The mission, too, of him who came as the representative of the Father to men, is a striking illustration of the principle before us. Although in him dwelt the fullness of the Godhead; although in him were hid all the treasures of wisdom; although as a teacher he let down one map after another of eternal truth, upon which men gazed with astonishment and admiration, yet his biography is written in these words; "He went about doing good." He unfolded his character, revealed those virtues that are new forces in society, that are more than institutions—revealed, I may say, a new system of religion, in his daily life. Each hour was a

chapter, each act a miracle, each suffering a fulfilled prophecy in the New Testament of divine love. Virtue streamed forth from his finger as he touched the eyes of the blind, and gave them sight. Faith was in his tread, as the very waters under his feet were converted into solid marble. The multiplication of the loaves and fishes was an emblem of the reproductive power of the truths he taught, and the blessed doctrines he promulgated. The ocean storm hushed by his word was a prophecy of that coming kingdom that would bring peace on earth and good-will among men.

And what shall we say of Calvary? of that burdened, lacerated, bleeding form toiling up the steep ascent? Why these nails, this rough cross, the spear, the iron-clad soldiers, the haughty Pharisee, the low scoffer? What strange mystery encircles the innocent victim? That countenance bearing the traces of sorrow and divinity, the mingled wildness and majesty in the eye, the sealed lips, the submission of a lamb led to the slaughter? Surely there is some great principle working here; some great lesson for the ages to come is taught here. More than a lesson you say—Redemption! Yes, and in the redemption is the lesson. It touches character as well as safety.

And Christ has a Church on earth that he may multiply and perpetuate copies of himself, that his life may be repeated in that of every true disciple. So fully did the apostles comprehend this design, that St. John says: "Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren."

And in relation to the missionary work, we have on the one hand the heathen waiting to receive the Gospel, and on the other the Church waiting to receive the benefits, the culture, the spiritual growth, to be derived

from giving them the Gospel. We find ourselves, in professing Christianity, under a law as rigid and inflexible as the law of gravitation, that unites Christian vigor, the highest religious development, and eminence in holiness to usefulness in extending the Redeemer's kingdom and saving the souls of men. We do not come, then, to-night, to press the claims of a cause that lies in the outer court of your religion. We do not come to portray what has been termed the reflex influence of missions. We come rather to plant this cause far down amid the primary elements of your Christianity, that it may feel the warmth of your heart, beat with every pulsation of conscience, work with the forces of a sanctified will, and pervade those blessed doctrines that have come to you from "the truth as it is in Jesus."

II. In the next place, we argue from the laws of mind, that the missionary work, or benevolent effort, is essential to its spiritual development.

The soul of man was created for certain specific and grand purposes, which can only be accomplished by obedience to the laws that have been instituted for its government. Being made in the image of God, we may reasonably infer that those laws are similar to the principles that govern the Infinite mind. And experience and revelation show that this inference is a correct one, and that benevolent action calls forth the noblest powers and confers the highest happiness. To coöperate with God in his great plans of love, to follow in the pathways that Jesus trod, to labor to extend the kingdom of righteousness and peace on earth, is to bring the mind directly under the influence of those principles that will develop and strengthen its faculties, and open the sources of the most exquisite enjoyment. And the pleasure derived from doing good will increase the

ability, will move all the activities of the soul, will kindle that ardor and enthusiasm that are so essential to success. The joy of the Lord will be the Christian's strength, will send new vigor through every fiber of his being, will clothe him with the whole armor of God—the shield of faith, the helmet of salvation, and the sword of the Spirit—and enable him to achieve signal victories in the cause of his Master.

The Saviour laid down the principle that "it is more blessed to give than to receive." The benefactor receives the largest share of the benefit. In the very act of blessing others, he is blessed himself. The young Christian goes forth full of zeal to spread the glad tidings of salvation, to enrich others with the treasures that he has found to be so precious to his own soul. He pleads with his fellow-men to go to the Saviour, and receive salvation at his hands. He bears the standard of the Cross to distant climes, and devotes his energies and life to the work of extending the Redeemer's kingdom. And lo! he finds that he is gathering a harvest of blessings to his own soul. As he extends the light of Christianity, new stars of hope shine in the firmament of his own spirit. Every convert led to Jesus brings the Saviour nearer to himself, and increases the value and power of the great salvation. As the desert rejoices and blossoms as the rose, the chords of his own heart vibrate to the music of new pleasures, and he walks in a Paradise clothed with celestial verdure, and decorated with flowers that never fade.

But, we are asked, does not this religion require us to make sacrifices? Does not Christ himself say, "If any man will come after me, let him deny himself, and take up his cross and follow me?" Yes; but what is Christian self-denial? It is simply giving up a present small advantage for a future great advantage; relin-

quishing the transient for the permanent, the temporal for the eternal. The same authority says: "There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake and the Gospel's, but he shall receive a hundred fold now in this time, ... and in the world to come eternal life." By giving up the world, the disciple of Christ takes possession of it. Treading the earth beneath his feet, where it belongs, he becomes heir to an hundred worlds. Every planet in its flight describes the extent of his kingdoms. Every star shines upon his home. He is no where a stranger, for God is his Father. He may take the wings of the morning, the chariots of the dawning light, and hasten to the uttermost parts of the universe,and he is still at home in the presence of the Infinite. There is no darkness to his soul, no darkness in the universe. Even the valley of the shadow of death is lighted up, and angel messengers wait, when he shall have drank of the hundred streams that flow from the fountain of life here, to bear him to the life everlasting.

Viewed in the light of this beautiful law, the missionary work comes to you, and to every disciple of Jesus, as the greatest privilege that can be conferred upon your spiritual and immortal nature. The door of usefulness opened by this Society is to you the door to the halls of heavenly knowledge, where you may be instructed in divine things according to the promise: "If any man will do the will of God, he shall know of the doctrine." It is the door to a habitation of blessedness, that you would not exchange for the palaces of kings, or the houses of the most famed earthly royalty. And when the Church universal shall awake to a consciousness of this grand truth, she will then put on her strength. Jerusalem will put on her beautiful garments, and go

forth to publish salvation to the nations, and say unto Zion: "Thy God reigneth."

III. In the next place, the truth of our proposition appears in the history of individual Christians.

Who are the men that stand as fire pillars along the wastes of past ages; who have been as lights to guide the nations; the sources of institutions; whose lives are the elements of a progressive civilization, and are working with the ever-working moral universe of God? Are they not the men whom missionary plans, or great schemes of usefulness, have developed? Have they not been educated in the schools of benevolence, disciplined and equipped by the power of magnificent enterprises, brought out and placed upon the thrones of influence by active service for humanity and God?

Heroes have lived who have led on armies to conquest, revolutionized nations, and swayed the scepter of authority over vast empires. Discoverers have opened new worlds for the planting of colonies, that have ripened into powerful kingdoms. Inventors have promoted the material interests of society, and developed the wealth of nations. Genius has left its impress upon the monuments of art and the creations of ideal beauty. The thinkers of the race have supplied the means for intellectual culture and scientific knowledge. But the men whose lives have entered into millions of other lives, whose thoughts constitute the mental nourishment of enlightened communities, whose characters shine upon successive generations with increasing lustre and power, were developed under the great law of usefulness.

Moses was a missionary of the ancient faith to the court and people of Pharaoh. His being was consecrated to the service of God, and the perpetuation and extension of the true religion, and that consecration was

his educator. It disciplined his intellectual powers; sanctified the knowledge that he acquired from the Egyptians; qualified him to lead forth the hosts of Israel; gave him insight into the principles of jurisprudence that to-day lie at the basis of all civilized governments, and placed in his hand the pen of inspiration that renders his writings immortal.

The first outward manifestation of the reality of Paul's conversion was the inquiry: "Lord, what wilt thou have me to do?" He was ready to consecrate his genius, his intellectual attainments, his energies of body and soul, upon the altar of duty. And now his real life begins. The forces of his mental and moral nature are quickened into activity. His mission reäcts upon his soul, kindling the fires of a quenchless Christian enthusiasm. His zeal sends the electric spark into other minds, and they brighten with new hopes. His executive force is employed in founding churches, establishing the new religion upon a firm basis, and resisting the fearful tide of persecution. The timid associating with him gain courage; the doubting gain faith; the weak gain strength. His intellect, touched by the spirit of inspiration, grasps the doctrines of the ancient and new dispensations, shows their relations and harmony, brings out the nature, necessity, and glorious consequences of the atonement. His genius, baptized in the celestial influences of the heaven to which he was borne, ever after glowed with a supernatural brightness, revealing his full preparation for that state to which he longed to depart. His spiritual exercises are such that he counts all things as loss for the excellency of the knowledge of Christ Jesus, his Lord. Forgetting what is behind, he presses forward towards the mark for the prize of his high calling. His great work has kindled ardent longings in his soul, that can only be satisfied by the ter-

mination of the perishable and his introduction to the immortal. He has sown bountifully, and he reaps bountifully. He wrote epistles to local churches, and although the churches have passed away, and ancient Rome, Corinth, and Ephesus are in ruins, and the nations that at that time made the world tremble, are numbered with the wrecks of dead empires, yet these epistles live are as fresh and vigorous, and mighty to-day as at any former period; even more mighty, influencing more minds, stirring more hearts, kindling in more souls the fires of a holy ambition, than at any former period. His influence is felt, Sabbath after Sabbath, in thousands of pulpits, tens of thousands of Christian families, and is exerted upon millions of youth and children gathered in Sabbath-schools. It pervades a religious literature, beats in the heart of every benevolent society, goes with every missionary of the Cross to distant lands, and will yet be known upon the plains of Africa, in the villages of India, the gay cities of China, among the inhabitants of Arctic regions, in the isles of southern seas, and wherever the name of his great Master shall be whispered, or the Gospel banner be unfurled.

The hero of the sixteenth century (Luther) was commissioned by the Holy Spirit to bear the principles of a true faith to the Papal kingdoms of Europe. Long and severe was the struggle in his mind between the power of early superstitions and the dictates of conscience. Dark and heavy were the clouds of despair that hung around his spirit, as he groped along the pathways that a corrupt Church had marked out, for spiritual growth and religious peace. But when the clear light of divine truth flashed upon his soul, and the grandeurs of an atonement through the sacrifice of Christ, and of justification by faith in him, opened before his view, and he formed the purpose to obey the voice of the Spirit, and

publish a pure Gospel, though it cost him ease, reputation, and life itself, then spiritual health comes to his soul, bright visions of hope float before his imagination, and he feels the life of Jesus entering into his life, beating with the pulsations of his own heart, and enabling him to say, with the earnest Apostle: "I can do all things through Christ, which strengtheneth me."

As the twilight of a great reformation dawns along the moral horizon, a new enthusiasm is kindled in the heart of our hero. His intellect is quickened to discern the beauty and force of God's truth, and boldness is given him to expound and enforce the pure doctrines of Christianity, in the hearing of astonished and admiring thousands. His burning thoughts flow as streams of spiritual life over the nations. His principles are discussed in the palaces of kings and the cottages of the poor, in the halls of the learned and the apartments of the Vatican. Millions are aroused from the slumber of ages. A consciousness of human rights, long subject to grinding systems of oppression, flies with electric rapidity and power from heart to heart. Dim visions of great changes to be wrought in society, of mighty revolutions in ecclesiastical opinions and authority, assume shape, and become blessed realities. Of freedom of thought, freedom of speech, freedom of government, of the glorious liberty of the Gospel, our hero becomes the unconscious representative.

He lives to see kingdoms emancipated, religion throwing off the shackles by which it has been for ages bound, and a faith prepared for a continent upon which Protestant institutions will rise, clothed with invincible power, and sending their light and influence to all the governments and religions of the world.

Time would fail us to speak of Wycliffe and Knox, of Martyn and Brainerd, of Morrison and Mills, of Judson,

Carey, Fisk, Newell, and a host of others, whose souls have been enriched, whose affections have been warmed, and whose hopes have been brightened by the grandeur and glory of the undertakings to which they have devoted their lives.

Could we present in a single vivid and graphic view their daily religious exercises as portrayed in their journals, or preserved by friendly hands in their published memoirs; could we paint the quickening influence of benevolent effort upon their mental perceptions and intellectual powers, enabling them to accomplish in Biblical science and religious literature what some of them at least looked back upon with astonishment; could we trace the growth of their ability to present Gospel truths in attractive forms, their wisdom in devising means for promoting the good of man and the honor of God; could we see the tide of their spiritual happiness as it flowed in a thousand streams refreshing their spirits and giving them foretastes of the heavenly felicity that awaited them, we should have before us an argument in favor of the grand enterprise for which we are pleading that would carry conviction to the heart of every Christian hearer.

Oh! how many there are at this hour standing upon the hights of God's everlasting kingdom, worshiping in celestial temples, and participating in the joys that human eyes have never seen, who thank God that they were permitted to bear the glad tidings of salvation to the perishing heathen, and to breathe out their life amid the infant churches and schools, the monuments of their faithful labors, among the recipients of their instructions and the subjects of their earnest prayers.

How many Christian merchants who gave liberally of their wealth to extend the Redeemer's kingdom, are making the arches of heaven ring with their songs of

gratitude for the influence that led them to thus lay up their treasures where moth and rust do not corrupt; to transport their fortunes where they would yield abundant revenues through the ages of eternity!

Said a dying Christian, who had given large sums to various charitable societies: "What I have spent of my fortune is gone: what I have lost is beyond my reach but what I have given away I carry with me."

The Society that we represent here, stands as a chariot to receive your treasures and transport them to that bright land whither you hope that you are hastening. They will go by the way of heathen shores to cheer the missionary in his toil, to purchase for the benighted the pearl of great price, and then pass on to await your arrival in the kingdom of God.

Finally—The periods of greatest prosperity to the Church have been those marked by the greatest liberality and zeal in giving the Gospel to the destitute, and fulfilling the last command: "Go ye into all the world and preach the Gospel unto every creature."

The apostolic age was preëminently one when the disciples of Jesus sowed bountifully and reaped bountifully. While bearing the tidings of salvation to the perishing, and unfolding the love of Jesus to others, every doctrine became more precious to their own souls. Such was the strength of their faith and intensity of their joy, that neither the threats of their enemies, the hardships of their position, nor the fires of persecution, could sever the ties that bound them to Jesus. One breaks forth with the impassioned utterance: "Beloved, now are we the sons of God; and it doth not yet appear what we shall be, but we know that when he appeareth we shall be like him, for we shall see him as he is."

The obstacles and persecution that they encounter

become the seed of precious hopes and the fuel of a more intense enthusiasm. Tribulation worketh patience, and patience experience, and experience hope. The severest trials are counted as light afflictions, continuing but for a moment, and hailed with joy, because they work out "a far more exceeding and eternal weight of glory." In such expressions are the evidences of the vitality and prosperity of the early Church—a Church prospered in all the elements of spiritual power, moral greatness, and religious hopes.

And from that period to the present the missionary work has always stimulated piety at home, increased the number of candidates for the Gospel ministry, and promoted revivals of religion.

The British and American churches are indebted for much of their purity, activity, and power, to those benevolent enterprises that embrace the welfare of mankind, and aim at the redemption of all nations.

And oh! what a splendid future there is before the Church of the nineteenth century, if she will but listen to the trumpet calls of Providence, awake to the consciousness of her resources and strength; to the encouragements of the past, to the grandeur of the opportunities for usefulness that open in every direction, and to the honors as well as the duties embraced in the command that is emblazoned in letters of fire in the sky over the hosts of God's elect: "Go ye into all the world and preach the Gospel to every creature."

When we remember that this command has already stirred Christendom, and moved the Church up to a higher level of faith and hope; that it has organized nearly one hundred and fifty large societies that are laboring to spread the Gospel among the destitute and in foreign lands; that at an annual expense of seven millions of dollars, it is sustaining among the heathen

twenty-three hundred missionaries and assistant-missionaries, engaged in the various departments of Christian labor, preaching the Gospel, establishing schools, preparing grammars and dictionaries to facilitate the work of education, and diffusing through various languages a Christian literature; that it has gathered converts on the classic soil of Greece, among the hills of Palestine, the ports of Syria, the villages of India, the wild tribes of Southern Africa, the islands of eastern and southern seas, and under the shadow of the mountains of Persia, the ice-clad hills of Greenland, the mosques of Arabia, and the temples of China; when we remember all this, and look out upon the army, two hundred and twelve thousand strong, that has come from under the night of Paganism into the glorious light of liberty of the Gospel, and think of thousands of others who are in heaven singing the songs of redeeming love, surely we have every encouragement to press forward in this noble work.

The next half-century may be even more distinguished for the triumphs of the Gospel than the last has been. With science and art, education and literature, the power of the press, and the achievements of enterprise to aid us; with the evidence that the missionary work is no longer an experiment, but a success which has received the seal of Heaven's approbation; and with the promise of the adorable Saviour, "Lo! I am with you always, even unto the end of the world," the Church must "put on her strength," and not rest until "the kingdoms of the world are become the kingdoms of our Lord."

Look abroad and see the evidences of mighty revolutions in human thought, in the institutions of society, in the facilities of intercourse between nations, and the force that sways the destinies of mankind. Millions are

awaking from the slumber of ages. Princes tremble upon their thrones—despotism is losing its hold upon the masses. The vast enginery of the press is shooting the light of truth across continents, and discussing every question that pertains to the rights of man or the welfare of society. Commerce is exploring the pathways for future missionaries to tread, and opening gates that the messengers of God may enter with the bread of life. The schemes of infidelity are coming to naught, and science is laying her treasures upon the altar of religion.

This is the hour for duty and for victory. Let the Church fulfill the one and achieve the other, and the universe will echo with the joyous anthem, "Alleluia! for the Lord God omnipotent reigneth;" and the dominion and the greatness of the kingdom will be "given to the people of the saints of the Most High."

THIRTY-SECOND ANNUAL REPORT

OF THE

New-York and Brooklyn Foreign Missionary Association.

We finish with this Anniversary the thirty-second year of our work as a Society. In the last report we recorded the death of two of our Vice-Presidents; but during the year under review, through the goodness of God, no officer of this Society has been removed from among us. Our monthly meeting for the communication of missionary intelligence has been attended unusually well. It was deemed advisable to change the place of this meeting from the Tract-House, where it had been held so long, to the present more convenient location in the Bible-House; and though this change has sacrificed some associations hallowed and precious—as all such changes must—yet its results have justified its wisdom.

The past year has been far less eventful than was that year of general revival which preceded it. Very few of our churches have been blessed with the special influences of the Spirit; so that the present review may not seem so bright or so encouraging as was the last. But we remember that though the brilliant orchard-blossoms of the Spring-time fall, yet they give place to the growing fruit; and then f the landscape does seem more subdued and sombre, (for this loss,) it is enough to know that, hidden among the leaves, the fruit is slowly approaching its golden maturity. So we believe that though the glow and flush of revival feeling may have subsided, yet there are many indications which show that revival-fruits are growing. Elemental in such growth, there must of necessity be progress in missionary zeal and efficiency. This growth must continue; then what results of "the Great Awakening" may we not expect to see for years to come, garnered into the kingdom of God.

And we have heard during the past year, how the pulses of this quickened life in our American Church have been felt across the ocean. The religious impulse of our era, beginning in Judea, and through eighteen and a half centuries moving *westward*, has seemed now, like a galvanic current, to return *eastward* upon its own course. Its potent thrill has been felt anew, not only through the British empire and in continental Europe; it has crossed the Bosphorus and the Euxine, and the mountains of Kurdistan; it has passed to Persia, and Africa, and India, and China, and to the islands of the Pacific. God grant that it may come back again to us, and never cease to go from land to land until the whole world be ensphered with millennial glory.

About the time of our last Anniversary a revival had commenced in that most interesting and important Institution, the Bébek Seminary at Constantinople. A little daily prayer-meeting, begun by four of the younger pupils, soon embraced the entire school; all, with one exception, taking an active part in it. In a few weeks nearly all the students were hoping in Christ; and after the lapse of several months,

the missionaries write that there have been no indications that the work was not genuine and thorough. The effect upon the pious students is described as having been truly wonderful. Full of love and zeal, they went forth into the neighboring churches, and labored with great efficiency and success. This remarkable work of grace, we are told, presented precisely the same characteristics which were salient in the awakening enjoyed by our American churches. Its influence was widely felt among the mission families, the native churches, and among those who hitherto had been unaffected by the truth. In Constantinople a daily prayer-meeting was commenced and sustained with deep interest. Not as yet, are many hopeful converts reported among the Mohammedans; but the work on their behalf is increasing in promise, presenting a decided contrast with the difficulty and the barrenness of former years. The church at *Marash* has a remarkable history. The missionary work was commenced there but five years since. In the beginning of 1858 this church had forty-nine members; within the past fifteen months eighty-four have been added to this number by profession. At the Nestorian Mission there have been in both of the Seminaries revivals which have extended into several of the adjoining villages. The Mission Church, numbering two hundred and ninety-six members, reports that a score or more have been added at each communion season. The Syrian Mission, spreading over the ridges of Lebanon, received nine, teen to the church early in the past year. The Missions in Western India, where Hall, Newell, and their associates began their labors, are the oldest in connection with the American Board. At these Missions, the intelligence of the awakening in America produced a profound impression. In their daily prayer-meetings, we are told, "the thoughts and feelings which thrilled the hearts of those who attended the prayer-meetings in New-York, Boston and Philadelphia, touched a responsive chord, and led to more earnest and united supplication" for a blessing on Missionary labors. Three new churches make the whole number eleven, with three hundred and nineteen members, of whom *eighty-six* were added during the past year. The Madura Mission now numbers twenty-eight churches, with five native pastors, and a membership of nine hundred and ninety-seven; one hundred and twelve new members having been added during the year under review. The Ceylon Mission reports twenty-eight additions to their churches. The "Self supporting English High School," at Batticotta, is still prosperous; and the Batticotta Seminary has been reöpened, as a "Training and Theological Institution," for the education of pious natives for pastors and helpers. The Missionaries in China are convinced that the time for the occupation of the Interior has come. Dr. Bridgman writes, that probably more conversions have occurred there in the last year than during the previous half-century. The Mission among the Choctaw Indians of our own land, reports one hundred and thirty-two hopeful conversions during the year.

Such facts as these are eloquent with instruction and with exhortation to every one whose heart beats in sympathy with the heart of Christ. There is one lesson of profound importance which they utter with special emphasis to us. They show us how a revival in our church at home will send its potent influences through all the Missionary field. They teach us that the prayer-meeting in New-York is united with the prayer-meetings in Constantinople, in the mountains of Nestoria, in Syria in India, in China, and in the Islands of the Pacific, as by a great net-work of nerves, sensitive to every thrill of Christian feeling. We have been accustomed to look out into the great Mission field for encouraging results wherewith to feed the flame of our zeal, and to nerve the energy of our purpose in this work of Christ. But the lesson of the past year is, that we need to look more earnestly and prayerfully to

our own spiritual condition at home, because its effects are so potential abroad. It is not only nor chiefly an overflowing treasury which the Missionary work is needing, but such a state of piety in our own churches here, as the late revival showed us we might, and therefore ought to have. In many portions of the foreign field, the work seems to have reached just now, a critical stage in its progress. It has reached—if I may so speak—just that condition of *equipoise* in which, if only it receives under God, the right impulse from the forces of our Christian life, it will sweep before it at once all the obstacles it has been so long undermining, and so will startle and shame our feeble faith, by achieving as in a day, results sublime as the compass of prophecy and promise. The treasury of the Lord does indeed require money; but it wants that money to be baptized with the tears of penitence and prayer; it wants it to be redolent of faith, of love, of self-denial, and of the profoundest Christian sympathy; or it will not pass current in the purchase of such blessings as the heathen need. No novel or artful scheme of begging can fill the Lord's treasury; it will be really full only when the faith, and love, and Christian sympathies of the Church shall reach and maintain so high a level as to overflow it with their fullness of blessing. The Church must be earnest, for the times in which we live are earnest. Whatever is slow and feeble is overborne by the momentum of modern haste. CONCENTRATION and INTENSITY are the conditions for the attainment of place and power among the factors of the age. The church must "*know the time;*" she must give herself with increasing energy and with enlarged views to her sublime work, for which she was commissioned by her Lord and Master. This is not a time for leisurely surveys of the past, and for complacent congratulations over what *has* been accomplished. The work is yet before us; its demands are growing, and must continue to grow. The success which God has given us in answer to our prayers, has not only multiplied the calls upon us for increasing benevolence, but has given to those calls an urgency and a pathos which are enough to stir any heart. Laborers willing to be sent forth, will not be wanting; our Theological Seminaries are fuller than ever before; but will the benevolence of the Church keep pace with this progress? Will they be equal to the exigency? This question is solemn as Eternity. Our churches must make the most of the resources which God has given them. We need to have *every believer* enlisted in this work, for it must increase in its demands until prophecy becomes history. Strange as it may seem, it is lamentably evident that there are some who can be idlers in Christ's vineyard. We read concerning Titian—that great artist, to pick up whose pencil Charles V. pronounced a service worthy of an Emperor—that though his home commanded a view of the Tyrolese Alps; yet none of his works show the slightest evidence that he ever really perceived or felt the constant and impressive appeal of all that solemn grandeur and awful sublimity. This seems passing strange to us; we can scarce understand it; and yet how like human nature it is! What is ever before us affects us but little. There are believers living day by day within the dark shadows of that stupendous fact which towers over all others, *with only the cross above it*—EIGHT HUNDRED MILLIONS OF MEN STILL IN HEATHENISM; and yet you can see in the works of those believers no evidences whatever that they have felt the appeal which this solemn fact continually makes to all that is human and Christian within us. *Can it be that such lives are* really Christian? We do not answer; but only pray that our lives may not be such.

THOMAS S. HASTINGS,
CORRESPONDING SECRETARY.

The Foreign Missionary Society of New-York and Brooklyn,

in account current with their Treasurer, ALMON MERWIN.

From August 1st, 1858, to July 31st, 1859.

		Cr.
Allen-street Presbyterian Church,	$99 00	
Brick " "	733 37	
Broadway Tabernacle,	279 69	
Central Presbyterian Church,	547 93	
Church of the Puritans,	352 17	
Eastern Congregational Church,	17 33	
Eleventh Presbyterian "	166 70	
Fourteenth-street " "	2406 08	
Fourth Avenue " "	621 15	
First-street " "	13 04	
Harlem " "	167 39	
Mercer-street " "	2919 17	
Madison-square " "	3357 73	
North " "	364 34	
Seventh " "	275 14	
Spring-street " "	101 89	
Thirteenth-street " "	131 66	
West " "	335 00	
West 23d-street " "	73 00	
		$12,961 78
Sundry donations in New-York and Brooklyn,	2437 33	2,437 33
BROOKLYN.		
Bedford Congregational Church,	25 00	
Church of the Pilgrims,	1787 73	
Clinton Avenue Congregational Church,	75 38	
Central " "	36 70	
First Presbyterian "	1047 75	
Plymouth Congregational "	167 04	
Park Presbyterian "	29 77	
South " "	626 65	
South Congregational "	248 49	
Third Presbyterian "	428 42	
Westminster " "	271 22	
Warren-street Mission "	16 00	
Williamsburgh First Presbyterian "	49 36	
New England Congregational "	100 00	
		4,909 51
		$20,308 62

		Dr.
Paid for Carriage hire,	$7 40	
" " 3,000 copies of Dr. Parker's Sermon,	128 20	
		135 60
Entered at sundry times in account with James M. Gordon, Treasurer of the A.B.C.F.M.,		20,173 02
		$20,308 62

NEW-YORK, July 31, 1859.

Examined and found correct.
OLIVER H. LEE,
L. E. JACKSON,

A. MERWIN,
Treasurer.

RECEIPTS OF THE SOCIETY.

The following statement exhibits the receipts of the Foreign Missionary Society of New-York and Brooklyn, from its organization in 1827, to August, 1859; and also the same in periods of three and six years, and the increase per cent of each of the longer periods.

Year ending July 31.	Periods of three years each.	Periods of six years each.	Increase per cent of each period of six years on the preceding.
1827, ... $6,970 99			
1827-28, ... 3,407 20			
1828-29, ... 6,682 49			
	$17,060 68		
1829-30, ... 9,564 29			
1830-31, ... 7,597 23			
1831-32, ... 9,984 91			
	27,146 43		
		$44,207 11	
1832-33, ... 14,044 64			
1833-34, ... 7,635 57			
1834-35, ... 13,401 83			
	35,082 04		
1835-36, ... 12,164 95			
1836-37, ... 17,107 34			
1837-38, ... 11,234 86			
	40,507 15		
		75,589 19	71
1838-39, ... 13,796 61			
1839-40, ... 11,132 91			
1840-41, ... 12,447 64			
	37,377 16		
1841-42, ... 15,301 06			
1842-43, ... 13,390 01			
1843-44, ... 10,923 95			
	39,614 02		
		76,991 18	1.9
1845-45, ... 11,885 04			
1845-46, ... 7,974 42			
1846-47, ... 13,807 09			
	33,666 55		
1847-48, ... 11,598 39			
1848-49, ... 21,252 76			
1849-50, ... 13,241 69			
	46,092 84		
		79,759 39	3.4
1850-51, ... 17,847 31			
1851-52, ... 23,230 49			
1852-53, ... 22,173 26			
	63,251 06		
1853-54, ... 20,342 43			
1854-55, ... 18,106 29			
1855-56, ... 21,648 94			
	60,097 66		
		123,348 72	54
1856-57, ... 28,914 41			
1857-58, ... 24,208 24			
1858-59, ... 20,308 62			
	73,431 27		18

An inspection of the above table shows very considerable irregularity in the contributions reported annually. During the last twenty-five years, the year of smallest receipts was 1845-6, when they did not quite equal $8000. The largest amount raised was in 1856-7: the sum being nearly $29,000.

Dividing the thirty-three years into periods of three years each, we find that of the last nine periods the one of smallest receipts was the fifth—from 1844 to 1847. Excepting that, and the

fourth of the eleven (from 1835 to 1838) when the receipts rose above those of the preceding and the three following periods, there was an increase in each period to the tenth, in which there was a slight falling off, as compared with the ninth, succeeded by a considerable enlargement in the eleventh.

Doubling these periods, an advance is disclosed in each period of six years on the one that precedes it. The rate of advance, however, is very unequal. From the first to the second it is 71 per cent; from the second to the third it is only 1.9 per cent; from the third to the fourth it is 3.1 per cent; from the fourth to the fifth it rises to 54 per cent; in the last three years it is 18 per cent over the previous period.

The commencement of the third of the larger periods (1838) was the year of the disruption of the Presbyterian Church, followed by increasing diversion of contributions from the treasury of the American Board and this Auxiliary into that of the Board of the General Assembly, (O. S.) The commercial revulsions also of the periods following 1837 and 1857 are indicated in the figures of the above tabular view.

The immense growth which has taken place in the population and wealth of New-York and Brooklyn has affected the missionary contributions of our churches both favorably and adversely. It has brought several new churches, of which three or four are wealthy and liberal, into existence, to aid us with their offerings; but it has also, by the change of population, swept some once strong, and many weaker churches out of existence, or stricken them with a wasting which is the precursor of death. Just twenty years ago—in 1838-9—contributions were acknowledged from twenty-eight congregations. Of those, thirteen have become extinct; five have removed up town; and four were Old School Presbyterian churches, only one of which now gives it missionary collections (in part) into this channel. During the same period, several churches have had both their birth and their death.

This process of removal, organization, and extinction, is still going on. Seven years ago, not including three Presbyterian churches which then contributed an aggregate of $1234, and do not now coöperate with us, contributions were received from thirty-four churches, seven of which have since ceased to exist, and five have erected costly houses of worship, and exist as essentially new congregations in other parts of the city.

The heavy draughts upon the pecuniary resources of the churches thus made, and imposed by the *many* other objects rightfully claiming their share of assistance, are not, however, so serious a hindrance to the advance which is desirable in this department of benevolent activity, as are the difficulty of training the churches to right habits of giving through the constant change in the membership and the sadly counteracting influences of business and social life. What might not the wealth that is in our churches, if it were consecrated to Christ, achieve for his kingdom and the salvation of the heathen?

The receipts of the year just past are less by $3900 than those of the preceding year. More than $3000 of this sum was withdrawn by the decease of liberal contributors. Who among the living will take the place in their offerings to this cause, of the sainted dead?

LIST OF OFFICERS

FOR THE YEAR 1859.

PRESIDENT.

DAVID HOADLEY.

VICE-PRESIDENTS.

A. R. WETMORE, S. B. CHITTENDEN, | WILLIAM E. DODGE, OLIVER E. WOOD.

CORRESPONDING SECRETARY.

Rev. THOMAS S. HASTINGS.

RECORDING SECRETARY.

ALMON MERWIN.

TREASURER.

ALMON MERWIN.

DIRECTORS.

Allen-street Presbyterian Church,	....George Betts, Joseph W. Lester.
Brick " "	....A. L. Ely, Horace Holden.
Broadway Tabernacle,	....W. G. West, W. W. Fessenden.
Central Presbyterian "	....W. S. Dorr, James W. Dunning.
Church of the Puritans,	....W. C. Gilman, Elisha Harris, M.D.
Eastern Congregational "	....James Remsen, Lewis Chichester.
Eleventh Presbyterian "	....Alex. McNey, J. H. Bulen.
Fourteenth-street " "	...S. H. Wales, J. F. Joy.
Fourth Avenue " "	....Alfred C. Post, M.D., W. A. Wheeler.
Harlem " "	....E. Ketchum, James Riker, Jr.
Mercer-street " "	....W. W. Chester, G. Manning Tracy, Richard Bigelow.
Madison-Square " "	....Geo. D. Phelps, Z. S. Ely, Charles Trask.
North " "	....O. H. Lee, George D. Cragin.
Seventh " "	....Charles Merrill, H. B. Littell, Jas. W. Bishop.

First-street Presbyterian Church,	....Francis Duncan, John Kerr.
Spring-street " "	....John Endicott, John R. Wilcox.
Thirteenth-street Presbyterian Church,	....John C. Hines, George W. Beale.
West " "	....Lewis E. Jackson, A. L. Earle.
West 23d-street " "	....Henry D. Crane, T. D. Lander.
Bedford Cong. Church, Brooklyn,	....D. O. Calkins, Edward T. Goodall.
Clinton Av. " " "	....A. S. Barnes, Samuel E. Warner, Alfred Smithers.
Church of the Pilgrims, "	....Sidney Sanderson, S. F. Phelps. Rich. P. Buck, Ely Mygatt, Jr.
Central Cong. Church, "	....William Cutter, S. B. Cole.
Elm Place " " "	....F. W. Burke, Chas. B. Williams.
First Presbyterian " "	....Fisher Howe, J. W. Hayes.
Plymouth Cong. " "	...J. T. Howard, Arthur Nichols, Edward Corning.
Park Presbyterian " "	....E. A. Lambert, T. C. Dodd.
Second " " "	....A. Trask, A. B. Baylis.
South " " "	....R. F. Howes, A. L. Van Buren.
South Cong. " "	....S. N. Davis, Henry Law.
Third Presb. " "	....W. W. Hurlbut, J. C. Halsey, M.D.
Westminster Presb. " "	....Walter S. Griffith, John Milton Smith, Andrew Mason.
Warren-st. Mission " "	....N. H. Holt.
First Presb. Church, Williamsburgh,	....Joseph F. Tuttle, J. W. Buckley